

Chapter 11 pages 132-154

FACTS
 ALL FACTS ~~are~~ ~~the~~ ~~same~~ ~~as~~ ~~the~~ ~~ones~~ ~~in~~ ~~the~~ ~~original~~ ~~petition~~
~~for~~ ~~the~~ ~~purpose~~ ~~of~~ ~~PROTECTING~~ ~~IDENTITY~~ ~~OF~~ ~~LITIGANT~~
 We got ~~married~~ ~~after~~ ~~a~~
 short ~~courtship~~ ~~this~~ ~~is~~ ~~a~~
~~second~~ ~~marriage~~ ~~for~~ ~~me~~
~~and~~ ~~for~~ ~~my~~ ~~husband~~
 We ~~both~~ ~~are~~ ~~Jewish~~
 but ~~divorced~~ ~~from~~ ~~our~~
 former ~~spouses~~
 My ~~husband~~ ~~has~~ ~~a~~
 business ~~in~~ ~~another~~ ~~city~~
~~and~~ ~~country~~ ~~than~~ ~~the~~
~~USA~~ I moved to
 my ~~husband's~~ ~~place~~ ~~of~~
 domicile. After we
 got ~~a~~ ~~Jewish~~ ~~Chupah~~
 wedding ~~no~~ ~~civil~~
 wedding I remained
 in ~~my~~ ~~former~~
 domicile I had to
 sell ~~my~~ ~~former~~
 home

full
wife

FACTS

Shortly after ~~we~~ we got
into ~~the~~ ~~room~~ ~~where~~
arguments erupted
between my ~~and~~
husband and
myself.

Defence Court
Mistake

Facts have been changed
to protect identification

LITIGANTS

The arguments
got out of
control and
my husband
~~beat~~ ~~and~~ ~~beat~~ me.

protection

I called the
police and got
a court order of
protection
forbidding my
husband from
coming near me
he was evicted
from the house.

~~At one~~
~~occasion before~~
~~he was evicted.~~

~~rejectionable~~ that I considered
objectionable. Would I have known
about them beforehand I never would
have married him. (See Aruch
have even to see 38:84
Husband or even to see marriage in
that I object to multiply in marriage
that I object to multiply in marriage)

~~Other people might consider suit
and its own terms) (crossed out)~~

~~he also violated the
court order and
was arrested. He
spent several
nights in jail.~~

I found out my
later husband was
involved in a
murder case

prior to our
marriage. I
would I have
known all this
in advance?
his violent
temper and
propensity to
assault people
when he loses his

tender, I never
 would have
 married him.
 I never was ~~to~~
 informed by the
 Rabbeis who at my
~~wedding~~ wedding
 Jewish that it would be
 impossible to
 obtain an
 annulment if
 my future
 spouse proved
 to be incompatible
 and the marriage
 lies. No one
 informed me
 that if I defy

No ban ^{to} against
having relations
without a Get-
regardless of
the circumstances
I would be
committing
adultery and any
children would
be considered
considered Non-Jews
- illegit. Mat.
My husband and
I are separated
for two years
My husband
refuses to give
me a Get-
Jewish divorce.

For all ~~damages~~ monetary damages
he had in defending himself
from my suite against himself
In addition he wants a very large
sum of money for ~~the~~ ~~claims~~ ~~that~~
would cripple ~~the~~ ~~claimant~~.

I
My husband in his
opinion to the
Rabbinical Court
~~is not~~ ~~my~~ ~~my~~
~~need~~ ~~of~~ ~~the~~ ~~claimant~~ ~~made~~
claims that
to following claim
He is willing to
give me a Get
providing I
reimburse him
the following sum
of money.

(1) He falsely
claimed that
1/2 of half of
the lower payment
is his money.
He insists that the

house the gold and
the net selling price
after payment of
the existing
mortgage and
selling expenses he
gives to him.

(2) He wants me
to reimburse
him for all the
legal expenses he
incurred in
clearing himself
and fight the
"fraudulent
criminal charges of
assault" against
him.

(3) He wants me to
reimburse him
for the mental

* He also is claiming
a large sum of money for a
baseless claim.

stress and psychological
damage that I
caused him by
bringing the
criminal suite *
you against him.
(4) ~~My husband previously
before I had
him convicted.
forged my signature
and that I had
married him
civilly in our
new domicile.
The witness
witness under
my name and
a witness
under his name.~~

~~Respectful positions
already outlined
previously~~

~~Order~~
Verdict
Ruling

It ~~appe~~ is 100%
that both husband
and wife received
in marriage what
they did not
bargain for.

as the wife ~~never~~
pleading for her
would have
agreed to marry
in the first place
would she have
known the true
facts about her

husband's temporary
negot. ~~and~~ ~~what~~
~~she~~ The wife did
not know the
attitude of the other
Rabbi's that they wanted
not annul a ~~but~~ nor
lead marriage the
did she know the
consequences of the
wife if she
goes on with her
life without a
get. that she ^{Mr.}
remain celibate for
life. Would she
know all this
in own a town she
would not not
have agreed ^{to have} ~~get~~ ^{to have} Jewish code
141 according to Halack

Not only ~~of~~ this wife
but ~~not~~ woman
in the world would
agree to a ~~sever~~
we being under
such circumstances

Perhaps
~~Maybe~~ that
reveal all the
leave open a
window for
a future
annulment
in case of
a dead
Marriage

is the reason. Fabris do
the facts in order to
~~the facts in order to~~

the husband from
his point of view
like wise receive

in ~~no~~ this marriage
something he never
bargained for.

~~He does not have~~

He ~~never~~ never would
agree to marry an
individual who would
falsely accuse him of
assaulting ~~his~~ his wife

12
mind to ~~begging~~ ⁱⁿ addition she ~~his~~ wife
13 ~~free~~ trying to steal ~~his~~ left mate
Share ~~from~~ of the ~~equity~~
in his ~~left~~ mate
house ~~has~~ purchased
one half of ~~from~~ his
money.

~~Suzanne~~
In addition to
every thing for ~~the~~
the past two years
~~his~~ wife ~~has~~ refused to
act like a wife
and has forcefully
deprived ~~her~~ wife
marital ~~rights~~
since there
exists a court ~~order~~
order forcing ~~him~~
Not to come near
143

is order of
protection

~~her~~ her husband
 The ~~man~~ would have
 agreed to marry such
 a woman. It is
 definitely a Metach
 Tont - a mistake.
 Furthermore would the
 wife have refused
 to obtain a Get - the
 Rabbinical Court is
 authorized to permit
 the husband to
 remarry, ~~the~~
 after receiving a
 civil divorce the
 husband must
 first deposit a
 Get with the
 Bet Din. When
 the wife is ready

~~For the best the best the~~
to receive would give
best Dix has.
it to her.

~~know case~~
This is true
when the wife
initiates the
separation. Hence the
wife received an
order of protection
and husband
the away from his
Marital ~~and~~
rights for two
years. Therefore
the husband
would qualify
for gross negligence
even if he had
Response

16
See Havelin BENEFIT
EVEN HOOPER Vol 3 Response #66

~~EVEN HOOPER #66~~
~~Vol 3 #78~~
I know ~~the husband~~
case the husband
although he agrees
to dissolve the
marriage insists
that he wants
to use the Get
as an insurance
policy that the
court tribunal
that did or GR/
Court delivers a
verdict favorable
to him regarding
all financial
Matters under
dispute.
146

the bet ¹³ can not be
used as a weapon for
financial gain or
to be trapped and
held hostage
because I want her to
work with me
religious, I want her
to ~~and~~ have another
sexual partner if she
does not possess a
bet.

It is the ~~bet~~ sacred
duty of the Bet Din to
prevent the prostitution
of the Jewish religion for
personal gain at the
expense of the ~~life~~
woman.

In this case equity
dictates that the Court
annul the marriage by
147

granting the woman a
 Get ziku substituting
 for the husband. Since
 the husband loses
 nothing - his wife will
 never return to him
 By granting a Bet
 ziku he is permitted
 to remarry and go
 on with his life, as
 well as his wife will
 go on with her life
 The financial matter
 can be resolved by
 the husband & going
 to a Bet Din. If the
 wife refuses to
 attend or refuses to
 follow the rulings;
 a Bet Din the
 Bet Din will authorize
 the husband to go to
 Civil Court see

Anech (Shulechen
Chohen Mishpat No. 271

She has a civil divorce or
civil annulment.

The wife was given a
Get Zikui. She is now free
to remarry ~~once~~ straight
~~the civil marriage~~
~~for~~ Halachic Support
See Rav Noyenstern's
book Responsa on
Four Parts of the
Shulechan Anech Chapter
as well as all other chapters.
In addition if one is
not aware of a law that
can cause tremendous
damage, ~~one is not~~
this is considered
Metach Toet - a mistat
Thus if one vows to be
a Nozir ~~every day and age~~
~~stipulating~~ ~~without~~
~~knowing~~ he becomes a
Nozir forever. ~~149~~

One is forbidden to shave or
 cut his hair or drink
 wine or ~~to~~ have
 grapes for ever. ~~It~~
 This is so since in
 order to annul the
 vow of NEZIROT
 one must bring a
 sacrifice at the Holy
 Temple in Jerusalem.
 Since ~~he~~ ~~the~~ ~~one~~
~~there~~ since there
 exists no temple, the
 vow remains for
 ever. If someone
 does not, ^{without} this law, the
 NEZIROT never takes
 place. See Aruch
 Hashulchan He'aved
 Laws of Nezirut 7:17
 Talmud Noyir 72B.

Thus if someone gets
has a Halachic marriage
without being aware of
the consequences of the
marriage does these

The consequences were
never disclosed by
the Rabbin officiating it
a mistake and there
is no marriage.

But if this is free since
~~no~~ women in the
world would agree
to have a Halachic
marriage under

such circumstances
of gross error then
Hilchos Vol 1 # 79

See Arach Hashulchan
Aven Holey that we force
a husband to divorce his
wife if he assaults her even
Hilchos 154: ~~12~~ 12 100.

OMDENU DEMUCHTOB METOCHO-SELF
IMPLIED CONTRACT EVIDENT TRUTH

HO SEE ARINCH HADHILCHON

EVER HOZOR 42:8, 12

WHERE IT IS EVIDENT FOR

EVERYONE THAT NO
WOMEN WOULD AGREE TO

GET MARRIED UNDER

CERTAIN CIRCUMSTANCES

THAT SUCH MARRIAGE IS

A MISTAKE. THE FACT

TO UT AND IS NEARLY

VOID. SEE ALSO HOID

ARINCH HADHILCHON EVER HOZOR

141:159

(middle)
where I'm

A CASE THAT AT THE BET DIN

KNOWS THE TRUTH OF A
CERTAIN MATTER - IT IS

COMMON KNOWLEDGE - THAT

EVERYONE KNOWS OR

SUBSCRIBES TO - IT IS

NOT NECESSARY FOR THE

HUSBAND TO STIPULATE

IMPLIED
CONTRACT

in the marriage contract that on divorce that would annul the marriage or divorce.

In our case as previously outlined, ~~the~~ no woman in the world would agree to a Halakic marriage that would make her a prisoner for life to remain celibate ~~when the~~ ~~husband~~ dies and the husband refuses her a Get. Therefore once the other Rabbles refused to coerce the husband

to give ²⁴ her a Get
because civil law
does not permit
coercion, the
marriage ~~is~~
automatically
annulled as
if it had
never been
made.

The fact
is a mistake
is true
even
according to
critics who

INTERESTING
NOTE
Vol. # ~~79~~ that a mistake
in the marriage
can only be pleaded
if the woman has
the
154

instant²⁵ she discovers
that she was forced.
In our case the
the woman got the
order of protection
immediately
after her husband
assaulted her and
did not resume
the marriage or
Marital acts since
therefore existed a
never existed a
marriage.

~~exists~~ The woman is
therefore free
to select any
man she chooses
and no one
is to interfere

26

whenever the Rabbinical
Court can not coerce
someone to fulfill its
rulings they will
act on their ~~own~~ ^{own} and
forfeit the Money that
was used to set up
a certain relationship

In the case of marriage
they will
annul the marriage
Igor M. She
Vol 1 # ~~78~~ 79
Even Holy

In the case of
slavery when slavery
was legal the
Halakic laws stipulated
that if the slave's
rights were abused
his master was
forced to set him
free. If the
156

* This is similar to the Bet DIN writes and substituted for own Bet DIN husband. The husband.

Master lived in
an other country
and could not be
forced the Rabbinical
Court would
forfeit the
Masters monetary
claim to the slave
and write a bill
of emancipation for
the slave and set him free
see Tur Yoreh De'ah
Yoreh De'ah laws
of Slaves end 267:85

A woman is
no worse when
her marriage
dies and the husband
157

refuses to give

her a Get. A woman

certainly is not a slave and can not be forced to cohabit with anyone including her husband. Rambam 14:8

Similarly we find that during Sabbath it is

forbidden to carry unless an ERUV is ~~erected~~

erected. That converts

the entire community into a private domain.

In addition all Jews

must agree to make another ERUV whereby they

become theoretically one household. They all

contribute toward the

purchase of a ~~food~~ ^{MINIMUM} food

for the community

that is held at a local

synagogue. If otherwise

they can't carry from one

house to another. If one

refuses to participate then

(is beaten until he gives her a Get. Today we will Annul the Marriage. See Rambam laws of divorce 2:2-2:8)

Responsa I 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500

See Responsa on Four Parts of Shulchan Aruch by Rav Meir Epstein

~~scribbled out text~~

20

So too Bet Din
has the power to
confiscate the ring
as of marriage,
declare it as a
gift and
annul the
marriage.

See Chsam Sotter
EVEN HOTZER

Response #

~~79 # 80~~
108 # 109

See
Response on Four facts of
Shulchan Aruch by Av
Yeha Negevster article
Book.

A

IN ADDITION TO
EVERYTHING ELSE.

Every woman has the
right to state MY
husband disgusts me

Mous Alai

As stated in prior
chapters ^{Chapt-1 and the other chapters} the Rabbinical
Court will force the
husband to divorce his
wife. Thus any
argument advanced
the woman is believed
For even if ~~the~~ the
argument is false
~~it goes to show~~
she can always
~~pull back~~ pull back to the
argument of Mous
Alai 161

This is the position of

Rambam ^{Shulchan Aruch} #14:8. ^{2:20 we require}

will coerce the husband to give his wife a Get.

Ab-initio we require the woman to explain why she hates her husband. Post facto even if the arguments she gives can not be substantiated she is nevertheless less forced because a woman is not a captive to be forced to have sex with anyone including her husband. ^{includes} ^{Johns 14:}

This is the position of ^{l'emo. and} contemporary Sages

Make the same. Tzitz Elizer, ^{Book 5 #26} 162 Avadye Yonah in

See Neri on Ksubos page 268 in new edition

C

Parro Yabiah Omer Vol 3 the present
Yoch Dayah Yoch Dama 278:20
#ischei Tsewo
Yoch Dayah
278:15
in name
Nitei
Beysmudeh

Amee we call
not come The
husband in Western
society we will
annul the Marriage
Igor Mosh Eben Heger
Vol 1 # 79

Chel Moshe Bar
Mosh Tzeig Vol 2
Responso # 123:8
Ivar Elyahu
48 (toward end)
chekos yosv Responso # 24

Thus Men of
the arguments of the
current Agurah are
not adequate with
the as discussed
above, she would be
held on the basis of
163

d

Now Alan.

we will not keep
her a prisoner to sterility
in a dead marriage
see all prior chapters
for greater elaboration.